

THE  
FOUNDA TION  
OF CHRISTIAN RE-  
LIGION, GATHERED  
into six Principles.

And it is to be learned of igno-  
rant people, that they may be fit to  
heare Sermons with profit, and to  
receive the Lords Supper with comfort.

Psal. 119. vers. 130.

*The entrance into thy word, sheweth light, and giveth un-  
derstanding to the simple.*

*m<sup>r</sup> perkins*



LONDON,

Printed by *John Legatt*, and are to be sold by  
*Richard Tomlins*, at the sign of the Sun and  
Bible in Pie-corner. 1654.





To all ignorant people that  
desire to be instructed.

**O**ur people, your manner is  
to sooth up your selves, as  
though you were in a most  
happy estate: but if the mat-  
ter come to a just tryall, it  
will fall out far otherwise. For you lead your  
lives in great ignorance, as may appeare by  
these your common opinions which follow.

1. That faith is a mans good meaning,  
and his good serving of God.

2. That God is served by the rehearsing  
of the ten Commandements, the Lords  
Prayer, and the Creed.

3. That ye have believed in Christ ever  
since you could remember.

4. That it is pitie that he should live,  
which doth any whit doubt of his salva-  
tion.

5. That none can tell whether he shall  
be saved or no certainly; but that all men  
must be of a good beliefe.

6. That howsoever a man live, yet if  
he call upon God on his death-bed, and

*The Epistle.*

say, *Lord have mercy upon me*, and so goe away like a lambe, he is certainly saved.

7. That if any be strangely visited, he is either taken with a Planet, or bewitched.

8. That a man may lawfully swear when he speaketh nothing but the truth; and sweares by nothing, but that which is good, as by his faith and troth.

9. That a Preacher is a good man no longer then he is in the Pulpit; *They think all like themselves.*

10. That a man may repent when he will, because the Scripture saith, *At what time soever a sinner doth repent him of his sinnes, &c.*

11. That it is an easier thing to please God, then to please our neighbour.

12. That ye can keep the Commandments as well as God will give you leave.

13. That it is safest to do in religion as most doe.

14. That merry ballads and bookes, as *Skoggin, Bevis of Southampton, &c.* are good to drive away the time, and to remove heart-qualmes.

15. That ye can serve God with all your hearts; and that you would be sorry else.

16. That



## *The Epistle.*

16. That a man need not hear so many Sermons, except he could follow them better.

17. That a man which commeth at no Sermons, may as well believe, as he which heares all the Sermons in the world.

18. That ye know all the Preacher can tell you : For he can say nothing, but that every man is a sinner, that we must love our neighbour as our selves, that every man must be saved by Christ : and all this ye can tell as well as he.

19. That it was a good world, when the old religion was, because all things were cheape.

20. That drinking and bezeling in the Ale-house or Tavern, is good fellowship, and shewes a good kinde nature, and maintaines neighbourhood.

21. That a man may swear by the Masse, because it is nothing now : and by our Lady, because she is gone out of the country.

22. That every man must be for himselfe, and God for us all.

23. That a man may make of his own whatsoever he can,

24. That if a man remember to say  
his

*The Epistle.*

his prayers every morning (though he never understand them) he hath blessed himselfe for all the day following.

25. That a man prayeth, when he saith the ten Commandements.

26. That a man eates his Maker in the Sacrament.

27. That if a man be no adulterer, no thiefe, no murderer, and do no man harm, he is a right honest man.

28. That a man need not have any knowledge of Religion, because he is not book-learned

29. That one may have a good meaning, when he saith and doth that which is evill.

30. That a man may goe to wizzards called wise-men, for counsell: because God hath provided a salve for every sore.

31. That ye are to be excused in all your doings, because the best men are sinners.

32. That ye have so strong a Faith in Christ, that no evill company can hurt you.

*These and such like sayings, what argue they, but your grosse ignorance? now where  
ignorance*

## The Epistle.

ignorance raigbeth, there raignes sinne, and where sinne raignes, there the diuell rules; and where he rules, men are in a damnable case. Ye will reply unto me thus: That ye are not so bad as I would make you. If need be, you can say the Creed, the Lords Prayer and the ten Commandements: and there, fore ye will be of Gods beliese, say all men what they will and you desie the Devill from your hearts.

I answer againe, That it is not sufficient to say all these without book, unlesse ye can understand the meaning of the words, and be able to make a right use of the Commandements, of the Creed, of the Lords Prayer, by applying them inwardly to your hearts and consciences, and outwardly to your lives and conversations. This is the very point in which ye fail.

And for an help in this your ignorance to bring you to true knowledge, unfeigned faish and sound repentance, here I have set down the principall points of Christian Religion in six plain and easie Rules, even such as the simplest may easily learn: and hereunto is adjoynd an Exposition of them, word by word. If ye doe want other good directions, then use this my labour for your good instruction. In reading of it, first learn

## The Epistle.

the six principles : and when you have them without book, and the meaning of them withall, then learn the exposition also : Which being well conceived, and in some measure felt in the heart, ye shall be able to profit by Sermons, whereas now ye cannot; and the ordinary parts of the Catechisme, namely, the ten Commandements, the Creed, the Lords Prayer, and the institution of the two Sacraments, shall more easily be understood.

Thine in Christ Iesus

William Perkins.



The



# The Foundation of Christian Religion, gathered into six Principles.

## The first Principle.

### Question.

**W**hat dost thou believe concerning God?

A. There is one God, Creator and Governour of all things, distinguished into the Father the Son, and the holy Ghost.

*Prooffe, out of the word of God.*

### 1. There is a God.

*For the invisible things of him, that is, his eternall power and Godhead, are seen by the creation of the world, being considered in his works, to the intent that they should be without excuse.*

Rom. I. 20.

*Nevertheless, he left not himselfe without witnesse, in that he did good, and gave us rain from heaven, and fruitfull seasons, filling our hearts with food and gladnesse.*

Act. 14. 17.

### 2. This God is one.

*Concerning*



1 Cor. 8. 4. *Concerning therefore meats sacrificed to idols, we know that an idol is nothing in the world : and that there is none other God but one.*

3. He is Creator of all things.

Gen. 1. 1. *In the beginning God created the heaven, and the earth.*

Heb. 11. 3. *Through faith we understand, that the world was ordained by the Word of God : so that the things which we see, are not made of things which did appeare.*

4. He is governour of all things.

Prov. 15. 3. *The eyes of the Lord in every place behold the evill and the good.*

Mat. 10. 30. *Yea, and all the haire of your heads are numbred.*

5. Distinguished into the Father, the Sonne, and the holy Ghost.

Mat. 3. 16. *And Iesus, when he was baptized, came straight out of the water : and loe, the heavens were opened unto him, and Iohn saw the Spirit of God descending like a Dove, and lighting upon him.*

Verl. 17. *And loe, a voice came from heaven, saying, This is my beloved Sonne, in whom I am well pleased.*

1 Joh. 5. 7. *For there are three that beare record in Heaven, the Father, the Word, and the holy Ghost, and these three are one.*

*The*



The second Principle.

Q. What doeſt thou believe concerning man, and concerning thine owne ſelf?

A. All men are wholly corrupted with ſin through *Adams* fall, and ſo are become ſlaves of Satan and guilty of eternall damnation.

1. All men are corrupted with ſin.

As it is written, *There is none righteous,* Rom. 3. 10.  
no not one.

2. They are wholly corrupted.

1. Theſ. 5.

Now the very God of peace ſanctify you <sup>23.</sup> throughout, and I pray God that your whole ſpirit, and ſoul, and body may be kept blameleſſe unto the coming of our Lord Jeſus Chriſt.

This I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their minds: Eph. 4. 17.  
Verſe. 18.

Having their cogitations darkned and being ſtrangers from the life of God, through the ignorance that is in them, becauſe of the hardneſſe of their hearts.

When the Lord ſaw that the wickedneſſe of man was great in the earth, and all the imaginations of the thoughts of his heart were only evil continually, Gen. 6. 5.

3 Through

## 3. Through Adams fall.

*Wherefore as by one man sinne entred in. to the World, and death by sinne, and so death went over all men, for so much as all men have sinned.*

Rom. 5. 12.

## 4. And so are become slaves of Satan.

*Wherein in times past ye walked according to the course of the World, and after the Prince that ruleth in the aire, even the spirit that now worketh in the children of disobedience.*

Eph. 2. 2.

*For as much then as the children were partakers of flesh and blood, he also himself likewise tooke part with them, that he might destroy through death, him that had the power of death, that is, the devill.*

Heb. 2. 14.

*In whom the God of this world hath blinded the minds, that is, of Infidels; that the light of the glorious Gospell of Christ, which is the Image of God, should not shine unto them.*

2. Cor. 4. 4.

## 5. And guiltie of eternall damnation.

*For as many as are of the workes of the Law, are under the curse: for it is written, Cursed is every man that continueth not in all things which are written in the book of the Law, to doe them. Likewise then as by the*

Gal. 3. 10.

the offence of one, the fault came on all men Rom. 5.18.  
to condemnation: so by the justifying of one,  
the benefit abounded towards all men to the  
justification of life.

*The third Principle.*

Q. What meanes is there for thee to  
escape this damnable estate?

A. Iesus Christ the eternall Sonne of  
God, being made man, by his death upon  
the Crosse, and by his righteousness hath  
perfectly alone by himselfe, accomplished  
all things that are needfull for the salvation  
of man-kind.

1. Christ Iesus the eternall  
Sonne of God.

*And the Word was made flesh, and dwelt Joh. 1.14.  
among us, and we saw the glory thereof, as  
the glory of the onely begotten Sonne of the  
Father, full of grace and truth.*

2. Being made man.

*For he in no sort took the Angels, but Heb. 2.16.  
he tooke the seed of Abraham.*

3. By his death upon the Crosse.

*But he was wounded for our transgressi- Isa. 53.5.  
ons, he was broken for our iniquities: the  
chastisement of our peace was upon him, and  
with his stripes we are heled.*

4. And by his righteousness.

*For as by one mans disobedience many Rom. 5.19.  
were*

were made sinners, so by the obedience of one shall many be made righteous.

2 Cor. 5. 21. For he hath made him to be sin for us, which knew no sin, that we should be made the righteousness of God in him.

5. Hath perfectly.

Heb. 7. 25. Wherefore he is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.

6. Alone by himselfe.

Act. 4. 12. Neither is there salvation in any other; for among men there is given none other name under Heaven, whereby we must be saved.

7. Accomplished all things needfull for the Salvation of mankind.

1 Joh. 2. 2. And he is the reconciliation for our sins: and not for ours onely, but also for the sins of the whole World.

### *The fourth Principle.*

Q. But how maiest thou be made partaker of Christ and his benefits?

A. A man of a contrite and humble spirit, by Faith alone apprehending and applying Christ with all his merits unto himself, is justified before God, and sanctified.

I. A.

1. A man of a contrite and humble spirit.

For thus saith he that is high and excellent, he that inhabiteth eternitie, whose name is the Holy One; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart. Ila. 57. 15

The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise. Pl. 51. 17

2. By faith alone.

As soone as Iesus heard that word spoken, he said unto the Ruler of the Synagogue, Be not afraid, onely believe. Mar. 5. 36

So Moses made a Serpent of brasse, and set it up for a signe; and when a Serpent had bitten any man, then he looked to the Serpent of brasse, and lived. Num. 21. 9

And as Moses lifted up the Serpent in the Wildernesse, so must the Sonne of man be lifted up. Joh. 3. 14

That whosoever believeth in him, should not perish, but have eternall life. Vers. 15

2. Apprehending and applying Christ with all his merits unto himselfe.

But as many as received him, to them he gave



Joh. 6. 35. *gave power to be the sonnes of God, to them that believe in his name. And Iesus said unto them, I am the bread of life, he that cometh to me, shall not hunger, and he that believeth in me, shall never thirst.*

4. Is justified before God.

Rom. 4. 3. *For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness.*

Verf. 6. *Even as David declareth the blessednesse of the man, unto whom God imputeth righteousness without works, saying,*

Verf. 7. *Blessed are they whose iniquities are forgiven, and whose sinnes are covered.*

5. And sanctified.

Acts 15. 19. *And he put no difference between us and them, after that by faith he had purified their hearts.*

I Cor. 1. 30. *But ye are of him in Christ Iesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

*The fifth Principle.*

Q. What are the ordinary or usuall means for obtaining of faith?

A. Faith cometh onely by the preaching of the Word, and increaseth daily by it, as also by the administration of the Sacraments and Prayer.

1. Faith



1. Faith cometh only by the preaching of the Word, and increaseth daily by it.

*But how shall they call on him, in whom they have not believed; how shall they believe in him, of whom they have not heard? & how shall they hear without a Preacher?*

Rom. 10

14.

Pro. 29.

18.

*Where there is no vision the People decay, but he that keepeth the law is blessed.*

*My people are destroyed for lack of knowledge; because thou hast refused knowledge I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.*

Hos. 4. 6.

2. As also by the administration of the Sacraments.

*After he received the sign of circumcision, as the seal of the righteousness of faith, which he had when he was uncircumcised, that he should be the Father of all them that believe, not being circumcised, that righteousness might be imputed to them also.*

Rom. 4. 11.

*Moreover, brethren, I would not that ye should be ignorant, that all our Fathers were under the cloud, and all passed through the sea, &c.*

1. Cor. 10. 8.

3. And Prayer.

*For whosoever shall call upon the Name of the Lord shall be saved.*

Rom. 10. 13.

B

The

*The sixth Principles*

*Q.* What is the state of all men after death?

*A.* All men shall rise againe with their owne bodies, to the last iudgement : which being ended, the godly shall possesse the Kingdome of heaven : but unbelievers and reprobates shall be in hell tormented with the diuel and his angels for ever.

1. All men shall rise againe with their own bodies.

*Joh. 5. 28.* *Marvell not at this : for the howre shall come, in the which all that are in the grave shall heare his voyce.*

*Verse 29.* *And they shall come forth that have done good, unto the resurrection of life ; but they that have done evill, unto the resurrection of condemnation.*

2. To the Last Iudgement.

*Ecc. 12. 14.* *For God Will bring every Worke unto iudgement with every secret thing, whether it be good or evill.*

*Mat. 12. 36.* *But I say unto you, that of every idle word that men shall speak, they shall give an account thereof at the day of Iudgement.*

3. which being ended, the godly, &c.

*And delivered just Lot, vexed With the*  
*2 Pet. 2. 7.* *uncleane conversation of the wicked.*

*And*

And the Lord said unto him, Go through the midst of the Citie, even through the midst of Ierusalem, and set a marke upon the foreheads of them that mourne and cry out for all the abominations that be done in the midst thereof. Ezek. 9. 4

4. Shall possesse the Kingdome of God.

Then shall the King say to them on the right hand, Come ye blessed of my Father, inherite ye the Kingdome prepared for you from the beginning of the World. Matth 25. 34.

5. But unbelievers and reprobates shall be in hell, tormented with the diuell and his angels.

Then shall he say unto them on the left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the diuell and his angels. Vers. 40

The Scriptures for prooffe were only quoted by the Authour, to move thee to search them: the words themselves, I have expressed at the earnest request of many, that thou maiest more easily learne them: if yet thou wilt be ignorant, thy malice is evident; if thou gainest knowledge, give God the glory in doing of his will.

Thine, T. S.



# THE EXPOSITION OF THE SIX PRIN- CIPLES.

*The first Principle expounded.*

Question.

What is God?

*a* John, 4.  
24.



*A.* God. is a <sup>a</sup> Spirit, or  
spirituall substance, most  
wise, most holy, eternall, in-  
finite.

*Q.* How doe you perswade your self  
that there is a God?

*A.* Besides the Testimony of the Scrip-  
ture, plaine reason will shew it.

*Q.* What is one reason?

*b* Rom. 1  
20. *A* 1. 4  
17.

*A.* When I consider <sup>b</sup> the wonderful  
frame of the world, me thinkes the silly  
creatures that be in it, could never make it,  
neither could it make it self; and therefore  
besides all these, the Maker of it must needs  
be God. Even as when a man comes into a  
strange country & sees fair and sumptu-  
ous buildings, and yet finds no living crea-  
tures

tures there besides birds and beasts, he will not imagine that either birds or beasts reared those buildings, but he presently conceives that some men either are, or have been there.

Q. What other reason have you?

A. <sup>c</sup> A man that commits any sinne, as murther, fornication, adultery, blasphemy, &c. albeit he doth so conceale the matter, (that no man living know of it,) yet oftentimes he hath a griping in his conscience, and feels the very flashing of hell fire; which is a strong reason to shew that there is a God, before whose Iudgement seat he must answer for his fact.

<sup>c</sup> Rom. 2.  
15.  
Gen. 3.8,  
10. & 12.  
24.

Q. How many Gods are there?

A. No <sup>d</sup> more but one.

<sup>d</sup> 1 Cor. 8.  
6.

Q. How do you conceive this one God in your mind?

A. Not <sup>e</sup> by framing any image of him in my minde, (as ignorant folke doe,) that thinke him to be an old man sitting in heaven, but I conceive him by his properties and works.

<sup>e</sup> Deut. 4.  
16.  
Amos 4.  
13.

Q. What be his chief properties?

<sup>f</sup> J ob 12.  
13.

A. First, he is <sup>f</sup> most wise, understanding all things aright, and knowing the reason of them. Secondly, he is <sup>g</sup> most holy, which appeareth in that he is <sup>h</sup> most just, and mer-

<sup>g</sup> Isa. 6.3.  
Exod. 20.  
5, 6.



*b* Isa. 41. 4. *cifull* unto his creatures. Thirdly, he is *h e-ternall*, without either beginning, or end of dayes. Lastly, he is *i infinite*, both because  
*i* Psal. 139. 12. he is present in all places, and because he is of power sufficient to do whatsoever he *k will*.

*k* Job. 9. 4.

Deut. 10. 17

*i* Jer. 10.

*p* 2.

Isal. 33. 6.

Q. What be the works of God?

A. *1* The creation of the world, and of every thing therein, and the preservation of them being created, by his *speciall providence*.

Q. How know you that God governeth every particular thing in the world by his *speciall providence*?

*m* Mat. 10.

30.

Prov. 16. 33

*n* Lev. 26.

26.

Mat. 4. 4.

A. To omit the *m* Scriptures, I see it by experience: *2* Meat, drinke, and cloathing, being void of heat and life, could not preserve the life of man, unless there were a *speciall providence* of God to give vertue unto them.

Q. How is this one God distinguished?

A. Into the *o* Father, which begetteth the Sonne; into the *o* Sonne, who is begotten of the Father; into the *p* Holy Ghost, who proceedeth from the Father and the Sonne.

*o* 1 Joh. 5. 7

Matth. 3.

16, 17.

*p* Joh. 15. 26

*The second Principle expounded.*

Q. Let us now come to our selves; & first, tell me what the naturall estate of man is?

A. Every



**A.** Every man by nature is *q* dead in sin, *q* Eph. 2. 2.  
as a loathsome carrion, or as a dead corps *i* Tim. 5. 6.  
lyeth rotting and stinking in the grave, ha-  
ving in him the seed of all sins.

**Q.** What is sin?

**A.** Any *r* breach of the law of God, if it  
be no more but the least want of that which *r* i Joh. 3. 4.  
the Law requireth. Rom. 7. 7.  
Gal. 3. 10.

**Q.** How many sorts of sinnes are there?

**A.** Sinne is *f* either the corruption of na- *f* Col. 3. 9.  
ture, or any evill actions that proceed of it, *Psal.* 51. 5.  
as fruits thereof.

**Q.** In whom is the corruption of na-  
ture?

**A.** In all men *t* none excepted.

Rom. 3.  
10.

**Q.** In what part of man is it?

**A.** In every *u* part both of body and  
soule, like as a leprosie that runneth from *u* Gen. 6. 5.  
the crowne of the head to the sole of the *i* Thes. 5.  
feet. 23.

**Q.** Shew me how every part of man is  
corrupted with sinne?

**A.** First, in the *x* minde, there is *x* i Cor. 2.  
nothing but ignorance and blindness *i* 14.  
concerning heavenly matters. Secondly *y* Rom. 8. 5.  
*y* the conscience is defiled, being al- *y* Tit. 1. 15.  
wayes either benumbed with sin, or else *Eph.* 4. 18.  
turmoiled with inward accusations and *19.*  
terrors. Thirdly, *z* the will of man onely *Esa.* 57. 20.  
*z* Phil. 2. 13

*a* Gal. 5. 24

*b* Rom. 9.  
19.

*c* Gen. 6. 5  
*d* Joh. 13. 2  
*e* Act. 5. 3.

*f* Rom. 5. 12  
& 18. 19.  
Gen. 3. 6.

*f* Gal. 3. 10: sinne?

willeth and lusteth after evill. Fourthly, the <sup>a</sup> affections of the heart, as love, joy, hope, desire, &c. are moved and stirred to that which is evill, to embrace it; and they are never stirred unto that which is good, unlesse it be, to eschew it. Lastly, the <sup>b</sup> members of the body are the instruments and tooles of the minde, for the execution of sinne.

Q. What be those evill actions that are the fruits of this corruption?

A. Evil <sup>c</sup> thoughts in the minde, which come either by a mans own conceiving, or by suggestion of the devill: <sup>d</sup> evill motions and lusts stirring in the heart: and from these arise evil words and deeds when any occasion is given.

Q. How cometh it to passe that all men are thus defiled with sinne?

A. By <sup>e</sup> Adams infidelitie and disobedience, in eating the forbidden fruit, even as we see great personages by treason do not only hurt themselves, but also stain their blood, and disgrace their posteritie.

Q. What hurt comes to a man by his <sup>f</sup> sinne?

A. <sup>f</sup> He is continually subject to the curse of God in his life time, in the end of his life, and after his life.

Q. What

Q. What is the curse of God in this life?

A. In the <sup>g</sup> body, diseases, aches, paines: in the soul, blindness, hardness of heart, horror of conscience: in goods, hinderances & losses: in name, ignominy and reproach: Lastly, in the whole man, *bondage* under Satan the prince of darkenesse.

<sup>g</sup> Deut. 28.  
21, 22, 27,  
65, 66, 67.

Q. What manner of bondage is this?

A. This <sup>h</sup> *bondage* is, when a man is the slave of the devill; and hath him to raigne in his heart as his God.

<sup>h</sup> Heb. 2. 14  
Eph. 1. 2.  
2 Cor. 4. 4.  
Luk. 11. 14.

Q. How may a man know whether Satan be his God or not?

A. He may know it by this; if he give obedience to him in his heart, and expresse it in his conversation.

Q. And how shall a man perceive this obedience?

A. If he <sup>i</sup> take delight in the evill *moti- ons* that Satan puts in his heart, and doth fulfill the *lusts* of the devill.

<sup>i</sup> Ioh. 8. 44.  
1 Ioh. 3. 8.

Q. What is the curse due to man in the end of this life?

A. <sup>k</sup> Death, which is the separation of body and soule.

<sup>k</sup> Rom. 5.  
12.

Q. What is the curse after this life?

<sup>l</sup> Gal. 3. 01

A. <sup>l</sup> Eternall damnation in hell fire, whereof every man is guiltie, and is in as great

great danger of it, as the traitor apprehended is in danger of hanging, drawing and quartering.

*The third Principle expounded.*

Q. If damnation be the reward of sinne, then is a man of all creatures most miserable. A dog or a toad, when they die, all their misery is ended; but when a man dieth, there is the beginning of his Woe.

A. It were so indeed, if there were no meanes of deliverance, but God hath shewed his mercie in giving a Saviour to mankind.

Q. How is this Saviour called?

m Matth. 1.  
21.

A. <sup>m</sup> Iesus Christ

Q. What is Iesus Christ?

x Heb. 2. 16  
Joh. 1. 14.  
o Heb. 5. 7.

A. The <sup>a</sup> eternall Sonne of God, made man in all things, even <sup>o</sup> in his *infirmities* like other men, save only in sinne.

Q. How was he made man void of sinne?

p Matth. 1.  
18.

A. He was <sup>p</sup> conceived in the wombe of a *Virgin*, and *sanctified* by the holy Ghost at his conception.

Q. Why must our Saviour be both God and man?

q1 Tim. 2.  
5, 6.

A. He <sup>q</sup> must be a man, because man had sinned, and therefore a man must die

die for sin, to appeale Gods wrath he must be God, to sustaine and uphold the manhood, to overcome and vanquish death.

Q. What be the offices of Christ, to make him an all-sufficient Saviour?

A. <sup>r</sup> He is a Priest, a Prophet, a King. 7 Psal. 45. 7.  
Luk. 4. 18.

Q. Why is he a Priest?

A. To worke the means of salvation in the behalfe of mankind. Deut. 18.  
15, 18.  
Luk. 1. 33.

Q. How doth he worke the meanes of salvation?

A. <sup>r</sup> First, by making *satisfaction* to his Father for the sinne of man: Secondly, by making *intercession*. Matth. 26  
28.  
Heb. 7. 25;  
26.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a *sacrifice*?

Q. What is the sacrifice?

A. <sup>r</sup> Christ himselfe as he is a man, consisting of body and soule. 1 Isa. 35. 10.

Q. What is the <sup>r</sup> Altar?

A. Christ as he is God, is the Altar on which he sacrificed himselfe. 11 Apo. 8. 3.  
Heb. 13. 10.

Q. Who was the Priest?

A. None <sup>r</sup> but Christ, and that as he is both God and man. 2 Heb. 9. 5, 6

Q. How oft did he sacrifice himselfe?

A. Never but <sup>r</sup> once.

Q. What death did he suffer, when he y Heb. 9. 28.  
sacri-



sacrificed himself?

A. A death upon the Cross, peculiar  
 2 Isa. 53. 5. to him alone; & for besides the separation  
 Joh. 12. 27. of body and soul, he felt also the *pangs* of  
 Rev. 19. 15. *hell*, in that the whole wrath of God due to  
 Luk. 22. 44. the sinne of man, was poured forth upon  
 him.

Q. VVhat profit commeth by his sacrifice?

A. Gods<sup>a</sup> wrath is appeased by it.

Q. Could the sufferings of Christ which were but for a short time, countervaille everlasting damnation, and so appease Gods wrath?

A. Yeas for seeing Christ suffered, God  
 b Acts 20. suffered, though not in his Godhead: and  
 28. that is more then if all the men in the world  
 2 Cor. 5. 15 had suffered for ever and ever.

Q. Now tell me the other meanes of *satisfaction*.

A. It is the perfect *fulfilling* of the Law.

Q. How did he fulfill the Law?

A. By his *perfect righteousness*, which  
 c 1 Cor. 1. consists of two parts: the first, the *integri-*  
 30. *tie* and *pureness* of his humane nature: the  
 Rom. 3. 25. other,<sup>d</sup> his *obedience* in performing all that  
 2 Cor. 5. the Law requireth.  
 21. d Rom. 5.

Q. You have shewed how Christ  
 19. Rom. 4. 8. doth make *satisfaction*; tell me likewise  
 how



how doth he make *intercession* ?

A. He doth alone continually <sup>d</sup> appear before his Father in Heaven, making the faithfull and all their prayers acceptable unto him, by applying of the merits of his own perfect *satisfaction* to them. <sup>d Rom. 8. 34. 1 Pet. 2. 5.</sup>

Q. Why is Christ a Prophet?

A. To <sup>e</sup> *reveale* unto his Church the way and meanes of salvation : and this he doth outwardly by the Ministry of his Word, and inwardly, by the teaching of his holy Spirit. <sup>e Joh. 6. 45. Math. 3. 17</sup>

Q. Why is he also a King?

A. That<sup>f</sup> he might *bountiffully bestow* upon us, and *convey* unto us all the afore-said meanes of salvation. <sup>I sa. 9. 7.</sup>

Q. How doth he shew himself to be a King?

A. In <sup>g</sup> that being *dead and buried*, he *rose from the grave*, quickned his dead body, *ascended* into heaven, & now *sitteth* at the *right hand* of his Father, with full power and glory in heaven. <sup>g Act. 10. 40. Eph. 4. 8. Act. 1. 9.</sup>

Q. How else?

A. In <sup>h</sup> that he doth continually *inspire* and direct his servants by the divine power of his holy Spirit, according to his holy Word. <sup>h I sa 67. and 30. 21.</sup>

Q. But

Q. But to whom will this blessed King communicate all these meanes of saluation?

A. He<sup>i</sup> offereth them to many, and they  
 1 Matth. 20. are *sufficient* to save all mankind; but all  
 18. shall not be saved thereby, because by faith  
 Joh. 1. 11. they will not receive them.  
 1 Joh. 2. 2.

*The fourth Principle expounded.*

Q. What is Faith?

A. Faith is<sup>k</sup> a wonderfull grace of God,  
 1 Joh. 1. 12. by which a man doth apprehend and ap-  
 and 6. 35. ply Christ and all his benefits unto him-  
 Gal. 3. 27. selfe.  
 Col. 2. 12.

Q. How doth a man apply Christ unto himselfe, seeing we are on earth, and Christ in heaven?

A. This<sup>l</sup> applying is done by *assurance*,  
 1 2 Cor. 1. when a man is verily perswaded by the ho-  
 21, 22. ly Spirit, of Gods favour towards himselfe  
 Rom. 8. 16 particularly, and of the forgiveness of his  
 own sinnes.

Q. How doth God bring men truly to believe in Christ?

A. First, he prepareth their hearts that they might be capable of faith, and then worketh faith in them.

Q. How doth God prepare mens hearts?

A. <sup>m</sup> By bruising them, as if one would  
 Ezek. 11. 19. break an hard stone to powder: and  
 Hos. 6. 1, 2. this

this is done by humbling them.

Q. How doth God humble a man?

A. By working in him a sight of his sins,  
and a sorrow for them.

Q. How is the sight of sinne wrought? <sup>a</sup>Rom. 3. 10

A. By the <sup>a</sup> morall Law : the summe <sup>20. & 7. 7, 8</sup>  
whereof is the ten Commandements.

Q. What sinnes may I find in my selfe  
by them?

A. Tenne.

Q. What is the first.

A. <sup>b</sup> To make something thy God <sup>b</sup>Com. I.  
which is not God : by fearing it, loving it,  
and so trusting in it more then in the true  
God.

Q. What is the second.

A. <sup>c</sup> To worship false gods or the true <sup>c</sup> II.  
God in a false manner.

Q. What is the third?

A. <sup>d</sup> To dishonour God, in abusing his <sup>d</sup> III.  
titles, words, and works

Q. What is the fourth?

A. <sup>e</sup> To breake the Sabbath, in doing <sup>e</sup> IIII.  
the works of their calling, and of the flesh:  
and in leaving undone the works of the  
Spirit.

Q. What be the six latter?

A. To doe any thing that may hinder <sup>f</sup> V.  
thy neighbours <sup>f</sup> dignitie, & life, <sup>h</sup> cha- <sup>g</sup> VI.  
stie, <sup>b</sup> VII.

b VII.  
IX.  
X.

stity, <sup>h</sup> wealth, <sup>i</sup> good name, <sup>k</sup> though it be but in the secret thoughts and motions of the heart, unto which thou givest no liking or consent.

Q. V What is sorrow for sinne ?

1 A<sup>c</sup>. 3. 37.

38.

1 Tim. I.

5.

Luk. 15. 21.

Ezra 9. 6. 7.

A. It is<sup>l</sup> when a mans conscience is touched with a lively feeling of Gods displeasure for any of these sinnes, <sup>m</sup> in such wise that he utterly despaire of salvation in regard of any thing in himself, acknowledging that he hath deserved shame and confusion eternally.

Q. How doth God worke this sorrow.

A. By the terrible curse of the Law.

n Gal. 3. 10

Q. What is that ?

A. He <sup>n</sup> which breaks but one of the Commandements of God, though it be but once in all his life time, and that only in one thought, is subject to, and in danger of eternal damnation thereby.

Q. When mens hearts are thus prepared, how doth God ingraft faith in them ?

A. By working certain inward motions in the heart, which are the seeds of faith, out of which it breedeth.

Q. What is the first of them ?

A. When a man humbled under the bur-

burden of his finnes<sup>o</sup> doth acknowledge  
and feele that he stands in great need of  
Christ.

Esā. 55. 1.

Joh. 7. 27.

Luk. 1. 53.

Q. What is the second?

A. An <sup>p</sup> hungry desire, and a longing  
to be made partaker of Christ and all his  
merits.

Mar. 5. 4.

Q. What is the third?

A. A <sup>q</sup> flying to the Throne of Grace  
from the sentence of the Law pricking the  
conscience.

Heb. 4. 16.

Q. How is it done?

A. By <sup>r</sup> praying, with sending up loud  
cryes for Gods favour in Christ, in the  
pardoning of sin; and with fervent perse-  
verance herein, till the desire of the heart  
be granted.

Luke 15.

18, 19.

Mar. 15. 23.

23, &c.

Act. 8. 22.

2 Cor. 12. 8.

Mat. 7. 7.

Q. What followeth after this?

A. God then <sup>f</sup> according to his merci-  
full promise, lets the poor sinner feele the  
assurance of his love, wherewith he loveth  
him in Christ, which assurance is a lively  
faith.

Esā. 65. 24.

Job 33. 26.

Q. Are there divers degrees and mea-  
sures of true faith?

A. <sup>e</sup> Yea.

Rom. 1. 17.

Q. What is the least measure of true  
faith that any man can have?

Luk. 17. 3.

A. When a man of an humble spirit

C

by



<sup>a</sup> Isa 42. 3.  
Mat. 17. 20.  
Luk. 17. 5.

by reason of the<sup>a</sup> littleneſſe of his faith doth not yet *ſeele* the aſſurance of the forgiveness of his finnes, and yet he is perſwaded that they are pardonable; and therefore deſireth that they ſhould be pardoned, and with his heart prayeth to God to pardon them.

Q. How doe you know that ſuch a man hath faith ?

<sup>a</sup> Rom. 8.  
23, 26.  
Gal. 4. 6.  
Mat. 26.  
Rom. 8. 9.

<sup>7</sup> Eph. 3. 7.

A. Theſe<sup>a</sup> *deſires* and *prayers* are testimonies of the Spirit; whoſe property it is, to ſtirre up a *longing* and a *luſting* after heavenly things, with *ſighes* and *groanes* for Gods favour and mercy in Chriſt. <sup>7</sup> Now where the Spirit of God is, there is Chriſt dwelling; and where Chriſt dwelleth, there is true faith, how weak ſoever it be.

Q. What is the greateſt measure of faith ?

<sup>a</sup> Rom. 7.  
38, 39.  
Cant. 6. 7.

A. When a man daily increaſing in faith, comes to bee<sup>a</sup> *fully perſwaded* of Gods love in Chriſt towards himſelfe *particularly*, and of the forgiveness of his own finnes.

<sup>b</sup> 2 Tim. 4.  
7, 8.  
Pla. 23. 6.  
with 1, 2, 3  
4. verſes.

Q. When ſhall a Chriſtians heart come to this full aſſurance ?

A. Not<sup>b</sup> at the firſt, but in ſome continuance of time, when hee hath been well

well practised in repentance, and hath had divers experiences of Gods love to him in Christ : then, after them will appear in his heart the fulness of perswasion, which is the ripenesse <sup>e</sup> and strength of faith.

<sup>c</sup> Ro. 4. 19,

Q. What benefits doth a man receive by faith in Christ ?

A. Hereby <sup>d</sup> he is justified before God, <sup>d</sup> 1 Cor. 1. and sanctified.

30

Q. What is this, to be justified before God ?

<sup>e</sup> Act. 15. 9.  
Rom. 4. 3

A. <sup>e</sup> It comprehendeth two things : the first, to be cleared from the guiltinesse and punishment of sinne: the second, to be accepted as perfectly righteous before God.

<sup>e</sup> Rom. 8. 33.

Q. How is a man cleared from the guiltinesse and punishment of his sins ?

A. By Christs <sup>f</sup> sufferings and death upon the Crosse.

<sup>f</sup> Col. 1. 22.  
1 Pet. 2. 24.

Q. How is he accepted for righteous before God ?

1 Joh. 1. 7.

A. By the <sup>g</sup> righteousness of Christ imputed to him.

<sup>g</sup> 2 Cor. 5. 21.

Q. What profit comes by being thus justified ?

A. Hereby, <sup>h</sup> and by no other means in the world, the beleever shall be accepted

<sup>b</sup> Rom. 4. 17  
Apoc. 21. 17.

before Gods Judgement seat, as *worthy* of eternall life by the merits of the same righteousnesse of Christ.

Q. Do not good works then make us *worthy* of eternall life?

A. No: For God, who is perfect righteousnesse it selfe, will find in the best works we doe, more matter of damnation then of salvation: and therefore <sup>k</sup> we must rather condemn our selves for our good works, then look to be justified before God thereby.

4 Plal. 143

2.

Esa. 64. 6.

Job 9. 3.

Q. How may a man know that he is justified before God?

1 Rom. 8. 1.

Joh. 3. 20.

A. He need not ascend into Heaven to search the secret counsel of God; <sup>l</sup> but rather descend into his own heart, to search whether *he be sanctified* or not.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to be purged from the *corruption* of his own nature: the second, to be indued with inward righteousnesse.

Q. How is the corruption of sinne purged?

m Rom. 6.

4.

n 1 Pet. 4.

1, 2,

A. By the <sup>m</sup> merits and power of Christs death, which being by faith applyed, is as <sup>n</sup> a *corrasive* to abate, consume, and weaken the power of sinne.

Q. How

**Q.** How is a man endued with inherent righteousness?

**A.** Through the <sup>m</sup> virtue of Christs resurrection : which being applyed by faith, <sup>m Rom. 6. 5,6.</sup> is as a *restorative* to revive a man that is <sup>Phil. 3. 10</sup> dead in sin, to newnesse of life,

**Q.** In what part of man is sanctification wrought?

**A.** In <sup>n</sup> every part of body and soule. <sup>n 1 Thess. 5. 23.</sup>

**Q.** In what time is it wrought?

**A.** It is <sup>o</sup> begun in this life, in which the faithfull receive only the first fruits of the Spirit, and it is not finished before the end of this life. <sup>o Rom. 8. 23. 2 Cor. 5. 2, 3.</sup>

**Q.** What graces of the Spirit do usually shew themselves in the heart of a man sanctified?

**A.** The *hatred* of sinne, and the love of righteousness. <sup>p Psal. 119. 113. and 40. 9. and 101. 3.</sup>

**Q.** What proceeds of them?

**A.** *Repentance*, which is <sup>q</sup> a settled purpose in the heart, with a carefull endeavour to leave all his sinnes, and to live a Christian life, according to all Gods commandments. <sup>Rom. 7. 22. q Psal. 119. 57, 113.</sup>

**Q.** What goeth with repentance?

**A.** A continuall fighting and struggling against the assaults of a mans owne flesh; against the motions of the devil, <sup>r Gal. 5. 17. Eph. 6. 11, 12.</sup>

and the inticements of the world.

*Q.* What followeth after a man hath gotten the victory in any temptation or affliction?

*1 Rom. 5. 3* *A.* Experience of Gods love in Christ,  
*4.* and so increase of peace of conscience, and  
*2 Cor. 1. 5.* joy in the holy Ghost.

*Q.* What followeth, if in any temptation he be overcome, and through infirmity fall?

*1 2 Cor. 7. 8, 9.* *A.* After a while there wil arise a *godly*  
*Mat. 26. 75.* sorrow; which is, when a man is grieved for  
 no other cause in the world, but for this only, that by his sin he hath displeased God, who hath been unto him a most mercifull and loving Father.

*Q.* What signe is there of this sorrow?

*1 1 Pet. 2. 19.* *A.* The true signe of it is this; when a man can bee grieved for the very *disobedience to God* in his will, word or deed though he should never be punished, and though there were neither Heaven nor Hell.

*Q.* What followeth after this sorrow?

*1 2 Cor. 7. 11.* *A.* Repentance & renewed afresh.

*Q.* By what signes will this repentance appeare?

*2 2 Cor. 7. 11.* *A.* By seven. 1. A care to leave the sinne, into which he is fallen. 2. An utter  
 conf



condemning of himselfe for it, with a craving of pardon. 3. A great anger against himselfe for his carelesnesse. 4. A feare lest he should fall into the same sin again. 5 A. desire ever after to please God. 6. A zeale of the same. 7. Revenge upon himselfe for his former offence.

*The first Principle expounded.*

**Q.** What outward meanes must wee use to obtaine faith, and all the blessings of God which come by faith?

**A.** The preaching <sup>a</sup> of Gods Word, and the administration of the *Sacraments*, and Prayer. <sup>a</sup> Prov. 29. 18. Rom. 10. 14 Mat. 28. 19.

**Q.** Where is the Word of God to be found? <sup>1</sup> Tim. 3. 16

**A.** The whole Word of God, needfull to salvation, is set down in the holy Scriptures.

**Q.** How know you that the Scriptures are the Word of God, and not mens policies?

**A.** I am assured of it: first, <sup>b</sup> because the Holy Ghost perswadeth my conscience that it is so: secondly, I see it by experience: for the preaching of the <sup>c</sup> Scriptures have the power of God in them to humble a man when they are preached. <sup>b</sup> Eph. 1. 13. <sup>c</sup> Heb. 4. 12 1 Cor. 14. 25.

ched, and to cast him down to hell, and afterward to *restore* and raise him up again.

Q. What is the use of the Word of God preached?

d Rom. 1.  
17.

A. First, it <sup>d</sup> breedeth, and then it increaseth faith in them which are chosen to salvation: but unto them that perish, it is by reason of their corruption, and *occasion* of their further damnation.

Q. How must we hear Gods Word, that it may be effectuell to our salvation.

e Jam. 1. 10.  
A& 16. 14.  
Heb. 4. 2.  
Esa. 66. 2.  
Luk. 2. 51.  
Psal. 119.  
11.

A. We <sup>e</sup> must come unto it with hunger-bitten hearts, having an appetite to the Word; we must mark it with attention, receive it by faith, submit our selves unto it with feare and trembling, even then, when our faults are reprov'd: lastly, wee must hide it in the corners of our hearts, that we may frame our lives and conversations by it.

Q. What is a Sacrament?

f Rom. 4. 11  
Gen. 17. 11.  
Gal. 3. 1.

A. A <sup>f</sup> *signe* to represent, a *seale* to confirm, an *instrument* to convey Christ and all his benefits to them that doe believe in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceive, and to remember them.

2. Why

Q. Why do the Sacraments seal unto us the mercies of God ?

A. Because we are full of unbelieve, and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit, to convey the mercies of God into our hearts ?

A. Because we are like *Thomas*, we will not believe, till we feel them in some measure in our hearts.

Q. How many Sacraments are there ?

A. Two <sup>g</sup> and no more : *Baptisme*, by <sup>g</sup> *1 Cor. 10.* which we have our *admission* into the true <sup>1,2,3.</sup> Church of God ; and the *Lords Supper*, by which we are nourished and preserved in the true Church after our admission.

Q. What is done in Baptisme ?

A. <sup>h</sup> In the assembly of the Church the <sup>h</sup> *A& 2. 38.* *covenant of grace* between God and the <sup>Tit. 3. 5.</sup> party baptized, is solemnly confirmed and <sup>A& 22. 16.</sup> sealed. <sup>Mat. 20. 18,</sup>

Q. In this Covenant, what doth God promise to the party baptized ?

A. <sup>i</sup> Christ, with all the blessings that <sup>i</sup> *Gal. 3. 27* come by him. <sup>1 Pet. 3. 21</sup>

Q. To what condition is the party baptized bound ?

A. To <sup>k</sup> receive Christ, and to repent of <sup>16.</sup> his sins.

Q. What

**Q.** What meaneth the *sprinkling* or *dipping* in water?

**1 Pet. 1. 2.** **A.** <sup>1</sup> It scales unto us remission of sinnes, and sanctification, by the obedience and sprinkling of the blood of Christ.

**Q.** How commeth it to passe, that many, after their Baptisme, for a long time feele not the effect and fruit of it, and some never?

**A.** The fault is not in God, who keeps his Covenant, but the fault is in themselves, in that they do not keep the condition of the Covenant; to receive Christ by faith, and to repent of all their sins.

**Q.** When shall a man then see the effect of his Baptisme?

**m Heb. 10. 20.** **A.** At <sup>m</sup> what time soever he doth receive Christ by faith, though it bee many **1 Pet. 3. 21.** yeares after, he shall then feele the power of God to regenerate him, and to worke all things in him, which he offered in Baptisme.

**Q.** How if a man never keep the Condition to which he bound himselfe in Baptisme?

**1 Deut. 23. 21, 22.** **A.** His <sup>1</sup> damnation shall bee the greater, because he breaketh his Vow made to **Eccl. 3. 4. 2.** God.

**Q.** What is done in the Lords Supper?

**A.** The

**A.** The former Covenant, solemnly ratified in Baptisme, is renewed<sup>m</sup> in the Lords Supper, betweene the Lord himselfe and the receiver. 1 Cor. 11. 23, 24. & c. & 12. 13.

**Q.** Who is the receiver?

**A.** Every one<sup>n</sup> that hath been baptized, and after his Baptisme hath truly believed in Christ, and repented of his finnes from his heart. 1 Cor. 11. 28, 31. Mat. 5. 23, 24. Eia. 66. 2, 3

**Q.** What meaneth the Bread and Wine, the eating of the Bread, and drinking of the Wine?

**A.** These outward actions<sup>o</sup> are a second seale, set by the Lords owne hand unto his Covenant; And they doe give every receiver to understand, that as God doth blesse the Bread and Wine, to preserve and strengthen the body of the receiver; so Christ apprehended and received by faith, shall nourish him, and preserve both body and soule unto eternall life. 1 Cor. 10. 17, 19.

**Q.** What shall a true receiver feelee in himselfe, after the receiving of the Sacrament?

**A. P.** The increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sin, a greater care to live in newnesse of life. 1 Cor. 10. 16, 17. & 11. 24.

**Q.** What



Q. What if a man, after the receiving of the Sacrament, never finde any such thing in himself?

A. He may well suspect himself, whether he did ever repent or not, and thereupon is to use meanes to come to sound faith and repentance.

Q. What is another means of increasing faith?

A. Prayer.

Q. What is prayer?

¶ 1 Joh. 3.

14.

¶ 1 Tim. 2. 1.

Phil. 4. 6.

A. A familiar speech with God in the name of Christ, <sup>f</sup> in which either we crave things needfull, or give thanks for things received.

Q. In asking things needfull, what is required?

A. Two things; an earnest desire, and faith.

¶ Mat. 11. 24

Q. What things must a Christian mans heart desire?

A. Six things especially.

Q. VVhat are they?

a Petition I

b II.

c III.

d IV.

A. <sup>a</sup> That he may glorifie God. <sup>2</sup> That <sup>b</sup> God may reign in his heart, and not sinne. <sup>3</sup> That <sup>c</sup> he may doe Gods will and not the lusts of the flesh. <sup>4</sup> That <sup>d</sup> he may relye himself on Gods Providence for all the meanes of this temporall life.

5. That

9. <sup>e</sup> That he may be justified, and be at <sup>e</sup> V. peace with God. 6. <sup>f</sup> That by the power <sup>f</sup> V L of God he may be strengthened against all temptations.

Q. What is faith?

A. A <sup>s</sup> perswasion, that those things <sup>g</sup> Amen which we truly desire, God will grant them for Christs sake.

*The sixth Principle expounded.*

Q. After that a man hath led a short life in this world, what followeth then?

A. Death, which is the parting asunder of body and soule.

Q. Why do wicked men and unbelievers die?

A. That their bodies may goe to the earth, and their <sup>h</sup> soules may be cast into <sup>h</sup> Luke 16; hell fire. 22, 23

Q. Why do the godly dye, seeing Christ by death hath overcome death?

A. They die for this end, that <sup>i</sup> their bo- <sup>i</sup> Luk. 23; dies may rest for a while in the earth, and <sup>42.</sup> their soules may enter into Heaven imme- <sup>Act. 7. 60</sup> diately. <sup>1 Theff. 4.</sup>

Q. What followeth after death?

A. The day of Iudgement.

Q. What signe is there to know this <sup>51.</sup> day from other dayes?

A. <sup>k</sup> Heaven and earth shall be consumed <sup>2 Pet. 3. 10</sup>

fumed with fire immediately before the coming of the Iudge.

Q. Who shall be the Iudge?

A. Iesus Christ the Sonne of God.

Q. What shall be the coming to Iudgment?

A. He shall come / in the clouds in great Majesty and Glory, with infinite company of Angels.

11 Thess. 4.  
16, 17.

Q. How shall a man be cited to Iudgment?

A. At the *m* sound of the Trumpet, the living shall be changed in the twinkling of an eye, and the dead shall rise again, every one with his *n* own body : and all shall be gathered together before Christ : and after this, the good shall be severed from the bad, *o* these standing on the left hand of Christ, the other on the right.

*m* Mat. 24.  
31.  
1 Cor. 15.  
51, 52.  
*n* Job. 19.  
25.

*o* Mat. 25  
32, 33.

Q. How will Christ try and examine every mans cause?

A. The *p* books of every mans doings shall be laid open, mens consciences shall be made either to accuse them, or excuse them, and every man shall be tryed by the works which he did in his life time; because they are open and manifest signs *q* of faith or unbelieve.

*q* Job. 3. 18.  
and 5. 24.

Q. What sentence will he give?

A. He

A. He will give \* sentence of salvation \* *Mar. 25.*  
to the Elect and godly, but he will pro- *34, 41.*  
nounce sentence of damnation against  
unbelievers and reprobates.

Q. What state shall the godly be in  
after the day of Judgement ?

A. They \* shall continue for ever in the \* *Mar. 25.*  
highest Heaven, in the presence of God, *34.*  
having fellowship with Christ Jesus, and *Apoc. 21. 2,*  
reigning with him for ever. *3, 4, 5.*

Q. What state shall the wicked be in  
after the day of Judgement ?

A. In eternal perdition and destruction  
in hell fire.

Q. What is that ?

A. It \* stands in three things especially: *2 Thess. 1.*  
1. a perpetuall separation from Gods com- *9.*  
fortable presence : 2. fellowship with the *Isa. 66. 24.*  
Devill and his Angels : 3. an horrible pang *Apoc. 21. 8*  
and torment both of body and soule, arising  
of the feeling of the whole wrath of God,  
poured forth on the wicked for ever,  
world without end: and if the paine of one  
tooth, for one day, be so great, endlesse shall  
be the paine of the whole man, body and  
soule, for ever and ever.

FINIS,

